4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

they find on the mountains. Metallurgy is utterly unknown to the Ainu. Until of late years they possessed nothing made of metal. Their arrows had bamboo or bone heads; tin or iron cooking utensils they had none; and the blades of their knives were and are of Japanese origin. Some of these blades are very old, and were acquired by the Ainu in the battles which they fought against the Japanese; others have been got by barter-metal exchanged for skins of animals.

Furthermore, save the weaving-loom, the Ainu possess no machinery of their own make. This too, as we have seen, is but a very rude and simple kind of machine. The application of wind or water power to economise human labour is in no way known to them; thus they have no windlasses, no pumps, no bellows, no windmills, no waterwheels; neither have they any signs of the rudest form of machinery moved by manual power which they have imagined and made for themselves. Furthermore, they are very loth to accept those mechanical means of economising labour which are employed by their neighbours the Japanese.

The Ainu are very conservative, little as they may have to preserve. They show a great dislike to change or reform their habits and customs, or to improve themselves in any way. Worse they could certainly not be. They have no ancestral attachment which makes them unwilling to discard their rude practices for more civilised ways; but, acting according to their instincts, and not by their intelligence, they preserve customs which seem inconvenient and unpractical to us, which habit has rendered familiar and pleasant to them.

Various natives in other parts of the world show signs of an earlier state of civilisation, but the Ainu do not. They have never had a past civilisation, they are not civilised now, and what is more, they will never be civilised. Civilisation kills them. As a hog delights in filth, so the Ainu can only live in dirt, neglect, and savagery of personal habits. They are made that way, and they cannot help it. They are excluded from progress by an impassable barrier. They have many miseries in their life, but no greater misery could befall an Ainu than to be forced to lead a civilised existence. Even after they have been educated in Japanese schools, when they return home, in a short time they forget all they have learned, and

Gi 325 174 Gi [177]

/569 cont./

be overlooked that the Goldi designations for these things have nothing in common with the Gilyak ones. All this seems to suggest that the Goldi obtained their smith's art from a party, that is to say, from the Manchu-Chinese immediately adjacent to them, other than the Gilyak, but the Olcha through the latter.

A G 325 17

On the other hand the following additional facts indicate that the Gilyak owe their knowledge of iron and its treatment to the Japanese. Exactly the same manner of forging iron as among the Gilyak is also found among the Ainu on Sakhalin. Mamia Rinsô devotes a special section to this subject in the description of his journey through Krafto (Sakhalin) and a part of the lower Amur region (2). In his time (1808) iron-forging was

A [439]

2. Siebold, Nippon, VII, p. 187.

practiced only very little by the Ainu on Sakhalin, indeed, only here and there by a few old people, because the iron tools imported from Japan, which naturally were of much better workmanship, had already been generally disseminated among them. Prior to this, however, they devoted themselves to manufacturing what they needed in iron weapons and utensils themselves, and, to be sure, out of iron which they obtained by barter with the Japanese in Ssiranussi. Mamia Rinsô describes their procedure in forging the iron, and this agrees completely with that described above for the Gilyak: he mentions the two bellows made out of sealskin or fish skins and lying on the ground side by side, the bellows tubes covered or weighted down with earth up to the common opening, the simultaneous participation of two men in the work, etc. Subsequently (3), in speaking of the

3. Ibid., p. 194.

A 114 325 17

Smerenkur (Gilyak) of Sakhalin, he expressly states that they have the same method of forging iron as the Ainu. To be sure, despite the fact that he further notes that the Ainu make the

A 114 325 19 /569 cont./ cutting edges of their weapons in Japanese fashion and that in general their method of forging is "approximately the same as in Japan," still Mamia-Rinsô does not draw the obvious conclusion that the Ainu have to thank the Japanese for their knowledge of iron and other metals and the working of them, and, indeed, he maintains instead that they did not learn their manner of forging iron from any other people, but rather seem to have invented it themselves. This should not surprise us, however, because the careful traveler gives in his short and sober report only what was seen and experienced by him and stays away from all categorization and conclusions. It therefore even more establishes beyond doubt that the spread of iron and the art of working it took place from Japan to the Ainu of Jesso and Sakhalin and through them to the Gilyak in a very ancient period, a period which is too far back for any accounts or traditions concerning that event to have been preserved among the Ainu at Rinsô's time.

A 325 19

G 325 19 /570/ Finally, the fact, too, that the Gilyak iron utensils and weapons, knives, spears, and the like are for the most part of the same form as those of the Ainu and that the figures engraved or inlaid in other metals on the more elegant weapons are often reminiscent of Japanese patterns -- as was noted above (1)

1. See p. 597.

with reference to the decorations on their clothing and on various wooden and bone implements -- this fact stands in agreement, or at least not in contradiction, with the Japanese origin of the familiarity of the Gilyak with iron and the working of it. There is only one thing that might appear strange at first glance, namely, the fact that the greatest skill of the Gilyak in forging iron is not found on Sakhalin, but on the Amur and therefore in that section of their habitation area which is the farthest from Japan and, on the other hand, is most open to Manchu-Chinese influence. This can be explained, however, on the basis of political conditions. According to Mamia Rinsô's testimony,

A 325 114 194 648 /570 cont./ According to Mamia Rinsō's Testimony, the Ainu on Sakhalin gradually lost their skill at forging iron more and more and finally practically gave it up entirely as a result, so he thinks, of being flooded with Japanese ironwork. We must add that this step backwards by the Ainu certainly had another, deeper reason, which the Japanese traveler probably would not or could not mention -- the oppressive bondage in which they found themselves in relation to the Japanese, connected with merciless exploitation by the latter, under which they were bound to sink more and more into poverty, misery, and indolence. The Gilyak of Sakhalin, on the other hand, were in a more favorable situation because of the greater distance of their sites from the Japanese. Thanks to these circumstances and, at the same time, their greater energy and intelligence, they were able to remain independent of them. Indeed, fear of the Japanese and the sad fate which had befallen their neighbors, the Ainu, may have chiefly prompted them to retreat more and more northward on Sakhalin and, finally, even to emigrate, or, in consideration of a more distant past, perhaps more correctly said, to migrate back in large part to the opposite mainland (2).

G 194 167 648

2. Concerning this emigration or migration back by the Gilyak from Sakhalin to the mainland, see pp. 214 and 247 above /untranslated/.

G 194 648 325 At any rate, the political independence which they were able to maintain on Sakhalin with regard to the Japanese and in the Amur region with regard to the Manchu-Chinese was a powerful lever for the preservation and increase of their well-being, as well as for the further development of already acquired skills, among them the art of metal forging, and all the more so the more abundantly the springs of their subsistence flowed, as was especially the case along the large and fish-rich Amur River.

Gi 325 171 Like the Ainu and Gilyak, the third people on Sakhalin, the Orok, also owed their knowledge of iron and the working of it to the Japanese, though they did not obtain it directly from

K 823 A 439 823 186

/572 cont./ their eyes, of course, were surrounded with the aura of great wealth and esteem, made those knives, swords, and the like which they themselves (the Ainu) prized so highly and paid for so dearly in trade with them. How very much this was the case can be seen from Steller's information that the Kurile Ainu gladly gave 20 sea beavers for an old Japanese saber and thought that they had made a very good trade, but wore such sabers only on festive days or during festive processions and made "the strangest figures during the welcoming" with them.

A 439 435

G A K 439 19 ● 325

For the moment it must remain undecided whether the above-mentioned iron needles, which came from Japan to the Kamchadal as their first iron implements, spread from the latter to their neighbors, the Koryak and the Chukchee, before iron was brought these peoples by the Russians. At any rate, three Paleo-Asiatic peoples, the Ainu, the Gilyak, and the Kamchadal, received iron from Japan, and this was a natural consequence of the geographical position of the latter in the vicinity of these peoples, for just to the north of Nippon, the principal island of Japan, is the island of Jesso, the principal region of the Ainu (1),

A [131] [114] [113]

1. The view advanced chiefly by Ph. Siebold that the Ainu formerly also inhabited the north of Nippon (see above, p. 255) has recently been attacked by Brauns ("Die Bewohner des Japanischen Inselreichs /The Inhabitants of the Japanese Island-Realm/" in the Jahresber. des Frankfurter Vereins für Geogr. u. Statist., Years 48 and 49, 1883-1884, 1884-1885, Scientific Part, pp. 5 ff).

which, in turn, on the one hand, leads to the half-Gilyak Sakhalin, and, on the other hand, via the chain of the Kuriles, to Kamchatka. One may therefore draw the further conclusion that at the time when these peoples lived farther in the interior

G A K 174 325

2: Schrenck--897 E-5 (1854-1856) 1881-1895 RX2 Gilyak RX2
Kamchadal RY3
Ainu AB6

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/572 cont./
of the continent (2), as may be presumed for various reasons,

2. See p. 247 above /untranslated/.

they still had no knowledge of iron and obtained this only after they had become peripheral peoples, that is, after they had been pushed to the extreme eastern coast of the mainland and to the islands and peninsulas lying in front of it and had thus arrived in the vicinity of Japan (3).

3. The question as to the origin and development of ironworking in Japan lies, of course, outside the scope of this work.

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If we now return to the Gilyak after this digression, this is the place, in concluding the above discussion of their weapons used for hunting on land and on the water, to mention a few other pieces of their armament. G
[192] First to be mentioned here are two types of armor (Gilyak petsch) which are completely different in form, material, and origin, /573/ and which, to be sure, are no longer in use at present, but are of no little historical-ethnographic interest.

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[192] One of them is iron armor (Gilyak wytsch-petsch). This consists of thin, longish, iron lamellas provided with holes, by means of which they are fastened close to one another on animal or fish skins with straps. The headpiece of this armor (Plate XLIV /see p.1024/, Fig. 2) has the shape of a helmet. The upper, rounded ends of its iron lamellas are bent back somewhat and wound with a strap; a piece designed for the protection of the neck hangs down from its lower edge. The breast or body piece (ibid., Fig. 3), of which I saw only individual parts (in the village of Tebach) consists of several rows of iron lamellas overlapping from top to bottom, which are wider and longer than those of the headpiece. In speaking of the Smerenkur (Gilyak) of Sakhalin, Mamia Rinsô (1) mentions this iron armor and says

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1. Op. cit., p. 194.

A 224 [192] /576 cont./ More Trustworthy and of greater interest with respect to the hunting practices of the Ainu is the statement by the same traveler that they set up snares similar to those for the river otter and sable also for the musk deer (Ainu likun-kamoi), and, to be sure, in accordance with its habitat, in the mountain gorges. Accordingly, I am inclined to conjecture that this animal is also caught in a similar manner by the Gilyak, though I heard nothing about it among them. The Ainu method of hunting larger animals, such as reindeer and bear, is likewise the same as among the Gilyak, except that they also use poisoned arrows, which, as /577/ was mentioned above, are not found among the latter. The bear pikes, spears, and lances required for hunting are supplied to them, however, since the complete decline of their own forging skill, through barter from the Gilyak, in which those elegant lances with inlaid silver, copper, and brass figures are regarded as Manchurian -- a view which may be maintained and encouraged by the Gilyak out of self-interest. All in all, however, the Ainu are hunters even less than the Gilyak, and, to be sure, not only because they, like the latter, gain their livelihood chiefly from fishing and seal-catching, which certainly give them a meager subsistence, but also because they are too lazy and, as a consequence of the Japanese yoke burdening them, too apathetic to procure for themselves the means for a more abundant and better existence through a more active practice of hunting fur-bearing animals, easily turned to good account in trade with the Gilyak.

G A 224 [411] A 411 439 325 198 A 224 181 433 648

G 224 433 G [439] The situation is different for the other neighbors of the Gilyak on Sakhalin, the Orok. Among them the inclination for hunting peculiar to all Tungusic tribes appears in very obvious and characteristic ways. Although wedged in in small numbers between two more powerful, sedentary fishing peoples, they have remained, as was discussed above in detail, hunting nomads in their principal concerns and character. Hunting is absolutely necessary for their livelihood, for though they also occupy themselves for a period during the year with fishing and seal-hunting along the seashore and the mouths of the rivers, this is far from sufficient for their subsistence, and only the hunting diligently